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Messrs. Dempsters, Clarkson, and Harper had also discovered, 300 miles east of York, large tracts of land, with plenty of water, and well adapted for pastoral purposes; but the principal interest attached to their trip was the intelligence they had obtained of what might prove a clue to the fate of the Leichardt expedition, and he had been informed it was the intention of the Colonial Government to prosecute further inquiries in the ensuing wet season. He believed the colony only required *labour*, and he trusted that Government would persevere in sending out convicts, and, if so, he believed sufficient capital would speedily be introduced to work the mineral and other resources of the country; and Western Australia would yet rank among one of the most prosperous colonies of that wonderful continent.

The meeting was then adjourned to the 24th of February.

ADDITIONAL NOTICES.

(Printed by order of Council.)

1. *Abstract of Capt. Duncan Cameron's Paper on the Ethnology of the Caucasus.* By W. SPOTTISWOODE, Esq.

THE establishment of Cossacks in the Caucasus dates some centuries back, when large bodies of them moved down from their own plains to the Dnieper and the Don, and thence to the Terek, where they formed a mixed race, which, however, has been continually recruited from the Don or the Ukraine. These were systematically augmented by Peter the Great and his successors. Catharine the Great, in particular, transferred thither the turbulent Zaporogue Cossacks. Continually recruited by desperadoes from the surrounding states, they rendered themselves at one time seriously formidable, frequently carrying devastation into Russia and Poland, Turkey and the Crimean Khanships. In 1775 their government was suppressed by Catharine II. They were subsequently allowed to serve against Turkey, and, as a reward for their exploits, they were granted in 1789 the territory which they now occupy on the Black Sea.

The Cossacks of the Caucasian line still retain some vestiges of the self-government which distinguished their rude, free communities. They have no nobles, and acknowledge no difference between families, except distinction gained in the field or military rank. Disposed in regiments along the different military lines, they furnish an imposing complement to the regular army of the Caucasus. Their artillery, with that of the Don Cossacks, is reckoned the best in Russia. Some of their early settlements have become the nuclei of important towns. Thus Kizliar, established in 1715, numbers 9305 inhabitants; Mozdok, established in 1777, 10,970; Stavropol, established the same year, 14,368.

Beyond the Cossacks are the Nogai Tatars, a widely different race, whose history, however, is no less characteristic. At the beginning of the seventeenth century they passed from the Sea of Azov to the north-east of the Caspian, between Tobolsk and the Jaik. Pressed by the Kalmuks, they afterwards submitted to Russian sway, pitching their tents for a time near Astrakhan.

At the beginning of the last century we find them crossing the Dnieper, and placing themselves under Turkey, but returning in 1770 to their old camping-grounds in Russian territory.

The Nogais are divided into the Trans-Kuban and the Kumyk hordes. The Trans-Kuban Nogais occupy the left and part of the right banks of the Kuban, from the post-station, Batalpashinsk, to the mouth of the Laba, as well as the tract at the foot of Beshtau, near Piatigorsk. The Kumyk Nogais live between the Sulak and Terek rivers; some of them are nomadic, others cultivate rice, madder, and the vine, and are rich in flocks and herds. Besides these there are the Karatchai Tatars, the Urustpievs at the sources of the Baksan, and the Malka. The total Tatar population here is 45,000.

Passing to the mountaineers, the Tcherkess, Abkhessian, Suanetian, Ossetian, and Immerian, and after them the Tchetchen and Lesghian groups, claim our attention. A great diversity of race and language not only separates these people from one another, but renders their classification difficult.

The Tcherkess were called Zukoi by Greek geographers, and placed by them in the Crimea and Western Caucasus. In the time of George Interiano, who wrote in the year 1702, the Tcherkess country included the whole of the eastern shore of the Palus Maeotis, from the Don to the Cimmerian Bosphorus, whence however they were expelled by the Muscovites and Tatars.

The Tcherkess call themselves Adigh. They at present occupy the northern face of the Caucasus and the Kuban to the fortress of Anapa, and thence southwards, along the eastern shore of the Black Sea, from the mouth of the Kuban to the river Bsyb or Kobosh. They are divided into communities, of which the principal are the Natochuadj, Schapsukhs, Ubykhs, Temirgois, and Kabardians. The constitution of the Tcherkess is strictly feudal. Their country is still a seat of the slave-trade, and its influence has sunk so deeply into their institutions that the chief privilege of the seigneurs over the peasants is the right of selling their issue. Among the higher orders, however, the custom of disposing of their female relatives to strangers takes something of the form of a family alliance. The Sultans formerly availed themselves largely of this usage to strengthen their influence among the Tcherkess. Thus the Abadsekh always call the reigning Sultan their cousin, on account of their numerous contributions to Imperial harims.

The main body of the Tcherkess group is still opposed to Russian domination, which has, however, sufficiently established itself in Kabarda and along the coast. Their total population is fixed at 290,540.

To the south of the Tcherkess are the Abkhassians, a people resembling them in many of their usages, but different in personal appearance, and far more wild and lawless. Their tongue is harsh and barbarous in the extreme. It is told that a Sultan once sent a certain learned Effendi to the Caucasus to collect information regarding languages. He brought back vocabularies of many; but on being asked about Abkhessian, produced a bag of pebbles which he rattled. "That," he said, "is the Abkhessian."

They are divided into the Abkhassians proper, subjects of the reigning Prince of Abkhasia, under Russian protection, the Ssadds, Besselbeis, and other smaller communities, all distinguished by their passion for rapine, murder and blood-revenge. The total population of the Abkhessian group is 144,346.

Next come the Suaneti, the "gens Suanarum" of Pliny and Procopius; a wild, unruly people, but whose country, strewn with remnants of Greek architecture, attests an order and civilization long since passed away. These occupy the mountain territory between Mingrelia and Abkhasia, on the south-west, and Kabarda on the north-east. Their language is said to be cognate with the Persian.* The Suaneti have long been hermetically sealed to external influence

* It is a branch of the Georgian.—W. S.

by the wild character of their country ; and it was by a Prince of their race that the last Governor-General of Imeritia, was openly assassinated at Kutais, in 1857. A road is, however, being pierced by the Russians through their territory, which is said to be rich in metals. Their population is about 11,000.

The Ossetes, bordering on these, occupy part of the mountain territory, between Kutais, Tiflis and Vladikavkas. They constitute one of the most interesting people in the Caucasus. Their language has been pronounced by Klaproth to be Indo-Germanic. Their manners bear a striking resemblance to those of the Germanic race, and the furniture of their houses struck Haxthausen as singularly resembling that of the peasants in Westphalia. They are believed to be a fragment of the Alani of the middle ages, who, according to Moses of Choren, and others, were originally located near the Caucasus, and are classed by Procopius among the Gothic tribes ; and, supposing this to be true, they thus become directly linked with our European history. They call themselves Tagiran, and the Alani also called themselves Iran.

The Ossetes are a handsome race ; gifted with great eloquence and ability ; proud, true to their word, and hospitable, but great robbers, as their proverb, " Whatever is found on the high road is God's gift," sufficiently testifies. Their form of society is aristocratic, but based on family clanships. Their religion consists of a mixture of Heathenism, Christianity, and Islam. The prophet Elijah plays a great part in their religious observances ; and they offer pagan sacrifices at certain caves which he is said to have inhabited, as well as on old altars the relics of their former faith, which seems to have extended throughout the Caucasus. If an Ossete is injured by another he slays a cat, a dog, or an ass, on the grave of the wrongdoer's ancestors, believing that, unless he is satisfied, their souls will be degraded to occupy the animal slain.

Beyond these are the Khevsur, a Christian people, an offshoot of the old Georgian race, inhabiting the mountain tract about the sources of the Argun, and they have long formed a barrier to the fanatic Mussulman tribes of Daghestan and Upper Georgia.

The Christianity of the Khevsur is of a loose kind, and tinged with paganism. But his faith in the sign of the cross is unbounded ; he crosses himself at sight of a church, crosses himself when he sneezes, crosses himself when he lights a lucifer in a strong wind, and wears the cross as a badge on his coat of mail. The population of the Khevsurs, with that of their kindred tribes of Pschaves and Tuschetes, amounts to 11,546.

Lastly, we arrive at the Tchetchians and Lesghians, two separate people, speaking different languages, inhabiting Daghestan and the adjacent mountain country towards Vladikavkas. They differ from the Tcherkess in eschewing aristocratic government ; every man among them being free, equal, and noble. Until Shamil's time they were broken up into small democratic communities, keeping themselves so jealously apart that their language has been split into innumerable dialects. Blood-revenge is common, and the males of a family are often exterminated by this desperate substitute for regular law.

Of the races to the south of the Caucasus, namely, the Georgians and Armenians, little need be said. Among the former society is based on a feudalism as complicated as that of any European state in the middle ages ; kings, nobles, and clergy, forming a regular hierarchy, not unlike that of the old Germanic empire. Society in Georgia is still divided into nobles and serfs. The existence, indeed, of serfdom is one of the greatest drawbacks to the development of the resources of the country. The Georgians were at one time masters of a large, wealthy, and powerful kingdom, but the invasion of Tamerlane overthrew this, and it never recovered the shock. Its remnants, gathered together for a brief period, were again formally divided by Alexander II., in

[FEB. 10, 1862.]

1442. From that period the Georgian race sank into an anarchy, only broken at the close of last century by the establishment of Russian domination.

[The following population-table of the Caucasus is taken from Russian sources :—

Tribe.	No. of Souls.
Abkhazians	144,552
Svaneth	1,639
Adigh	290,549
Ubykh	25,000
Turkish tribes	44,989
Ossetes	27,839
Tchetchians	117,080
Tumenes	4,719
Pshavs	4,232
Khevsurs	2,505
Lesghians and Daghestans	397,761
<hr/>	
	<hr/> 1,060,365

The languages of the Caucasus have been but little investigated ; but it has been ascertained that, with one exception, they belong to what is called the Turanian, *i.e.* neither to the Semitic nor to the Indo-Germanic family. The exception is the Ossete (*Tren* or *Tronen*), a distinctly Indo-Germanic language, a full grammar and vocabulary of which was published by Sjögren at St. Petersburg in 1844. An excellent sketch of a classification of the Caucasian languages is to be found in Prof. Max Müller's 'Languages of the Seat of War,' 1855.—W. SPOTTISWOODE.]

2. *Memorandum—Earthquake of Erzerum, June, 1859.* By ROBERT A. O. DALYELL, Esq., F.R.G.S., H.B.M. Consul at Erzerum.

THE first shock took place on the 1st June, about 8 A.M. : it was very sensibly felt, but did very little damage.*

On the 2nd June, about 10:30 A.M., another shock occurred, lasting about 8 seconds ; and was followed about 11:30 A.M. by another, but of shorter duration.

The vibrations were horizontal ; but, during the more violent shocks, a slight vertical motion is stated by some persons to have been perceptible. The direction of the shock appears to have been nearly from south-west to north-east.

On the 4th June a severe shock was felt at Tabreez, in Persia, which, however, did no damage to the town.

Schamaki, a town in the Caucasus, near the Caspian, has suffered very severely by a shock which occurred there within a day or two after the shock here ; but the Russian Consul informs me that his letters make no mention of the shock as having been felt in other parts of the Caucasus.

I have been unable to obtain accurate information as to how far the shock of the 2nd instant was felt at intermediate points towards the north and north-east, but it does not appear to have been felt at any great distance to the southward. The shocks of the 1st and 2nd were felt in various villages in the plain of Erzerum ; but, so far as I can ascertain, were not perceptible in the district of Tortoum. On the days of the shocks mentioned, the weather

* Erzerum is situated in latitude $39^{\circ} 55' 20''$, and longitude $41^{\circ} 18' 31''$. Height above the sea 6114 feet ; geological formations resembling those of the Caucasus ; mountains apparently metalliferous ; population about 35,000.